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MADURA COLLEGE MAGAZINE

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ON THE TEMPLE TOWER

The Madras University deserves to be congratulated on its recent decision to start a diploma course in Journalism. "That there is need for a qualification in Journalism in this country, that the proper agency to conduct the course is the University and that there should be a diploma course in Journalism" was the decision taken by the special committee appointed by the Syndicate to consider the question of the disirability of instituting a course in Journalism. It is needless to point out that at present Journalism in India is like a boat without rudder and compass. Want of knowledge about the responsibilities of a journalist has been responsible for bringing down many an enthusiastic young man. It is hoped that our students will take advantage of this course and do their best to promote the growth of Journalism in India.

* * *

In an article in the July number of the Indian Review Dr. P. C. Ray rightly denounces the heavy cost of Higher Education in our country to-day. "The average college student in India is supplied with a monthly allowance varying from rupees 40 to 50 while his parents often deny themselves the bare necessaries of life or even mortgage their homesteads or lands so as to meet the monthly remittances." The standard of life maintained by our students in the hostels is so high that when they return home their parents find it very difficult to get on with them. It is therefore imperative that students are made to lead as simple a life as possible during their college course. Coffee-hotels, cinemas, cosmetics and dress account for at least 50% of their expenditure. In this respect the present students of our country have much to learn from those of

Ancient India on the one hand and those of some western countries like Austria and Poland on the other. In Ancient India the student served his Guru and thus 'he had to earn in order to learn'. As Dr. P. C. Ray puts it, "a student may be justified in drawing upon his guardian's resources for his expenses, but these should be limited to the irreducible minimum."

* * *

In his latest book, 'A Study in Synthesis', Dr. James H. Cousins has given a novel view of the nature of the highest education. "The book," in the words of the author, "summarizes a lifetime of thought, research and experience." The aim of the book is not the promulgamation of compulsory principles, "but the putting into effect a technique of life which can be led up through an education so framed as to be a progressive liberation of human capacity into the harmonious satisfaction of organized realisation." Dr. Cousins continues: "To effect the expansion upwards and inwards towards the larger life, there is required the development of all the other powers of the individual to their fullest extent, in order that they may respond with increasing efficiency to the creative impulse from the inner entity, and by so responding send back to the inner entity experience that will be sublimated into increasing illumination. This is education in the highest." "The student," in his words, "must be trained not only to think, but to feel and act." He presents in the last chapter the idea of a World-University, the object of which is to create in the minds of the students a synthetic outlook. At a time when the atmosphere is charged with the talk of world peace, it is not necessary to emphasize here the appropriateness of the book. The idea of Dr. Cousins, we are sure, will receive its legitimate consideration by the League of Nations.

* * *

It is unfortunate that the students of the College and the High Schools should evince little or no interest in dramatic activities. This decline in the dramatic activities among our students is largely due to some Puritans who would like to taboo this branch of activity altogether from schools and colleges. No doubt an excessive craze for dramas stands in the way of studies But a good drama properly enacted once in the year has an ennobling and uplifting influence on the minds of the students. A Dramatic Association is an inevitable appendage of every progressive institution. If only the enthusiasm of the students is bridled and kept well within bounds, such an Association is sure to prove an asset. It gives the students an opportunity to exhbit their histrionic talents and their appreciation of characters. The exuberance of the spirit it evokes is itself a great advantage. It is hoped the members of the College and High School Unions will take early steps to organize dramatic Associations of their own. We are glad to note that in the New College buildings, provision is made for the construction of a theatre.

* * *

Time and again it has been observed by eminent educationists that students in India should come out in large numbers to render social service. It is almost a truism to say that no country needs the help of the students to its moral, social and economic uplift as India. It is however unfortunate that the schools and colleges have not yet made any effort to start social service leagues of their own. The idea of social service always appeals to the students and the response to the call has always been generous. The students have been largely responsible for the intellectual emancipation of China and Russia. Students in India can easily be induced to help their starving brethren if they are properly guided by their teachers. Visiting hospitals, providing the patients with books, helping the poor

patients to write letters, reading stories for them or going about collecting money for famine-relief are some of the social services which students are ever ready to render. The way in which the students of this college came in large numbers to collect money during Deepavali in previous years only shows how innate this noble impulse is among the students. It is the business of the Social Service League of every Institution to make use of these good impulses.

* * *

The outstanding news of the month is that the Italo-Ethiopian dispute shows no prospect of settlement. There has hardly been any change of disposition on the part of Signor Mussolini and his Lieutenants. It is now evident that no solution that does not place Ethiopia completely under Italy would satisfy the Italians. It is no wonder the readers of this magazine (particularly the students of the High Schools) are asking us again and again "What will the League do?" Our answer is there is hardly anything that the League cannot do if only it has at the back of it the support of world opinion. The formation of public opinion is what is required increasingly in its favour. Even great nations cannot flout at world opinion if it is sufficiently strong and sufficiently real. Rightly does H. G. Wells observe, "Unless men can get outside their national limitations, and unless they can tackle economic and financia and monetary problems with some thing bigger than their national equipment, I think it is not a question of centuries but decades before we see our civilisation going down." In creating a 'world mindedness' the students have a large part to play. The interest the students of this city are evincing towards the activities of the League tempts us to suggest the starting of a League of Nations Union common to the students studying in the several institutions under the management of the Madura College Board. Ethiopia has a claim to our sympathy because her cause is just.

TO GODDESS SARASWATI

Goddess of Wisdom, Glorious Light Divine!
Lift Thou the Veil of Sacred Mystery;
And give us gleams of splendour and the shine
Of Heaven where reigns Eternal Victory:
Sarma in Prayer bows to Thee. Now shower
Thy Grace that we may live with Sovran Power.

Goddess of Wisdom, ever Young and Old!
Whose Songs of Love ring Beauty, Goodness, Peace;
Whose Gracc illumes the Mind and makes Men Bold;
Whose Law of Light runs thro' the Universe:
Sarma in Prayer bows to Thee. Now shower
Thy Grace that we may live with Sovran Power.

Goddess of Wisdom, Great Saraswathi!
Whose Book of *Santam, Sivam, Advaitam,*
Reveals the Uuiversal Mystery;
Whose Veena thrills all Souls with *Anandam*:
Sarma in Prayer bows to Thee. Now shower
Thy Grace that we may live with Sovran Power.

G. C. SARMA, B. A.

'MY FAREWELL TO MADURA COLLEGE.'

Farewell to thee, our Alma Mater here!
Farewell to all thy loving sons and dear!
All weak of head and hand I flew to thee
With hopes that thou wouldst pour new life in me.

Thy care, thy fostering care, hath bred me up
And made me man indeed, a man set up.
In short thou hast me taught how best to fight
The battle dread of life with all my might.

I owe to thee much more than words can say;
My debt immense what man on earth can pay?
Blessed are thy sons and happy one and all;
Blessed all that seek thy shade and hear thy call.

OLD BOY.

Today is thine to spend, but not tomorrow,
Counting on morrows breedeth bankrupt sorrow.
Oh, squander not this breath that heaven hath lent thee,
Make not too sure another breath to borrow.

Whilom, ere youth's conceit had waned, methought
Answers to all life's problems I had wrought;
But now, grown old and wise, too late I see
My life is spent, and all my lore is naught.

OMAR KHAYYAM.

ANCIENT INDIAN UNIVERSITIES

3. VALABHI.

BY

A. Rengaswami Iyer Avl., B. A., B. L.

In the last two articles we were speaking of two Ancient Universities which flourished in Magadha—the Modern Bihar. But there were other older, later, and contemporary seminaries of learning in other parts of India—for example at Takshasila (The Taxila of the Greeks) in the North West, Valabhi in Guzarat in the West, and Madura in the South.

The rise of the Valabhi University was perhaps conterminous with that of Nalanda. In prestige and fame it was not very far behind Nalanda. Hiuen Tsang, the famous Chinese Pilgrim, speaks of Sthiramati, one of the distinguished Pandits of the Nalanda University, as the Founder of a Monastery at Valabhi. Of him, Hiuen Tsang says: "The streams of whose superior knowledge spread abroad even now". From the Valabhi grant of Dharasena I, it may be inferred that Sthiramati flourished between 460 and 550 A. D. The first building of the University was built by Dudda, the daughter of the sister of Dhruva I. The University continued to enjoy the support and patronage of the rulers of Valabhi. They granted villages for its maintenance and constructed buildings for the housing of its students. Hiuen Tsang says, "There are some hundred sangharamas with about 6000 priests" while I-Tsing makes it as great and famous as Nalanda. Both Nalanda and Valabhi were available to the persons who sought admission to them only after severe struggle. They ought to have attained proficiency of a fairly high standard. They had to display their skill in refuting doctrines possible and impossible and many perhaps had to go away with downcast heads, with their brains simmering and hearts rankling with intellectual humiliation. But those who emerged successfully from this strife of words, became famous for their wisdom.

Valabhi was a University devoted to the cause of Hinayana just as Nalanda was devoted to Mahayana.

It is interesting to see that these sustained efforts especially in these later times to impart learning, which were so organized as to survive for centuries and not merely dependant on the earnestness and enthusiasm of single individuals so as to end with their lives, derived their inspiration from some of the practical teachings of Buddhism which helped to promote public good and spread knowledge, and from that spirit of heroic self-sacrifice and missionary zeal which impelled successive streams of Buddhist teachers to go forth from India to Tibet, Eastern Turkistan, China, Korea, Japan, Indo-China, Sumatra, Java and other islands of the Eastern Archepelago for about 1000 years. Their faith was intense and their scholarship was deep. While there is much in their ideals and work which would be of great value and inspiration to us in our modern times, and offer us encouragement in assimilating and adapting them for our present conditions and purposes, yet they partook of excessive asceticism and were divorced to an unnecessary extent from the realities of the practical pursuits of life. Therefore in their adaptation to our modern conditions, we have to utilize the lessons of the West in strengthening the element of practical utilitarianism which they lacked. In spite of these defects which were more the defects of the age, and the intellectual tendencies of the time, these institutions whether Hindu, Buddhist or Jain recognised the all-important truth that the man to whom instruction in Arts and Sciences was imparted by their professors possessed an inner nature or spirit, more spacious and permanent than the external manifestation in physical life, which did not decay or disappear after this life was over but existed from eternity to eternity. All learning is to make the personal to recognize and live in accord with the impersonal and the permanent self within.

The late Mr. S. Ananthapadmanabha Ayyar,

F. C. I., F. I. C. A.

("Father of Shorthand in Madura.")

BY

S. R. Ramaswami Aiyengar

"The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."

Mr. S. Ananthapadmanabha Ayyar F C.I., F.I.C.A., was born in the year 1883 and had his education in the Madura College. He then joined the service of the Madura College Board as commercial Instructor and remained for a period of over 25 years and when he died on 27—8—'34, it was felt that a great void had been created which was indeed difficult to be filled.

It was only in 1907 that the Technical classes were opened in the Madura College in regular form and Mr. S. Ananthapadmanabha Ayyar was the first Commercial Instructor on a salary

of Rs. 15/- per mensem. Our College had received recognition for coaching students in Shorthand and Type-writing as early as 1897 and 1899 respectively, when the classes were attached to the High School department. At the time of his appointment he was qualified only in Type-writing, Book-keeping and Commerce (Elementary Grade) He soon became alive to the growing importance of the Technical subjects, especially Short-hand and wanted to introduce Short-hand also.

With the idea of making the Technical classes more useful to the citizens of Madura in general, and to the students of the college in particular, Mr. S. Ananthapadmanbha Ayyar approached the then Principal, Mr. S. Venkobba Chariar, whose portrait now justly adorns the college hall, to start shorthand classes as well. Mr. Venkobhachariar was pleased to accord sanction. He worked the classes with such care and thrift that he could show a plus balance of Rs. 256/- even in the first year, which, he ungrudgingly, generously and readily gave away to the general funds of the Madura College Board-an act of real charity for a man in his position. Mention of another instance of sacrifice he made on behalf of the Technical classes may not be out of place. In the year 1915 he was granted by the Government a temporary Auditor's certificate in consideration of his profound efficiency and experience in commercial subjects, and it was extended for a further period of two more years. When in 1919, with a view to raise the status of the auditors, the Government ruled that auditors should not be part-time workers elsewhere, Mr. S. Ananthapadmanabha Ayyar sacrificed the chance of becoming a certified permanent auditor by identifying himself with the College Technical Classes.

Ever since that period, his only anxiety was to stabilise the Institution, and ensure its welfare and prosperity. The

Technical classes were becoming more and more popular, while the results were so encouraging that very soon the College Technical Classes became one of the foremost in Madura. The ease with which he handled the subjects showed his clear grasp.

Unostentatious in dress and unostentatious in talk, he was a monument of modesty. He always cared for the welfare of his students and often sacrificed his personal comforts to bring the students above the average standard. He considered the Technical Classes as a child of his own and he was so anxious "that the child, so kindly nursed and reared by him all these TWENTY YEARS should not die an unnatural death before his very eyes", that when there was a move in the College Board to abolish the same in 1927, he made such untiring appeals to the authorities that the idea of closing up the institution was given up.

On the 31st of March 1935, the Madura College Board graciously accepted a portrait of Mr. S. Ananthapadmanaba Ayyar presented by one of his devoted pupils, the present Assistant Commercial Instructor of the Technical Classes, Madura College. His serene but inspiring figure adorns the walls of the very room in which he had laboured so long and so truly for more than a quarter of a century for objects which were so near and dear to his heart. May his soul rest in peace.

The smart young man thought that he would take a rise out of the barber. "Did you ever shave a monkey?" he inquired, winking at the other customers. "No," replied the barber, "never; but if you'll sit down in the chair, I'll see what I can do in that direction.

MAKERS OF MODERN INDUSTRY

1. HENRY FORD.

BY

K. S. GANAPATHY, II U. C.

"We waste so much time and energy that we have little left over in which to enjoy ourselves. . . . . . I do not consider the machines which bear my name simply as machines. They aim at making this world a better place in which to live."

Philanthropist, economist, capitalist and inventor, Henry Ford is a veritable wonder of creation. His is perhaps the one name which has today spread throughout the length and breadth of the world. Nobody can put forth a better claim to be considered an architect of his own fortune than Henry Ford. Henry Ford was born on July 30, 1863 on a farm at Dearborn, Michigan. About his early life, he says: "It was life on the farm that drove me into divising ways and means to better transportation. . . . . . My earliest recollection is that considering the results, there was too much work in the place. . . . That is what took me into mechanics." He was instinctively a lover of machines. To him the tool was a toy and the toy was a tool. The biggest event of those early days was his meeting with a road engine. The second biggest event was getting a watch. These events determined the course of all his future activities. When he saw the road engine he began to make models of it and he did make one that ran very well. He began his mechanical training himself, with the help of watches. Even while he was thirteen he would take a broken watch and try to put it together; but he realised that he should not spend much time in repairing watches as "they were not universal

necessities." When he left school at 17, he became an apprentice in the Drydock Engine Works. But he soon left that shop and worked with a local representative of the Westinghouse Company as a repairer of road engines. During his leisure hours he strove to build a steam car; but realising the prohibitive cost and weight of steam vehicles, he left the Westinghouse Company "looking around for another sort of motive power."

In 1885, Ford was given a single cylinder petrol engine to repair. He then built one for himself and began to experiment on double cylinders. He took a job with the Detroit Electric Company and at the same time was working to bring out a car of his own. In 1893 when he was 30 years old his first car ran to his satisfaction. He drove it a thousand miles and then sold it for 200 dollars. In 1899 he "went into the automobile business." He started a second car in 1896 which was lighter than the first one.

In 1903 was started the Ford Motor Company. He wanted to produce the smallest number of models at the lowest possible price. The cars were tough, simple and well-made. As he says, "The business went along almost as by magic." Customers flowed in large numbers at a time when buying a car was thought to be "a rich man's gamble," since it might break down at any moment and there were no arrangements of any kind for service or repair. In 1909 he decided to sell only one model, model T of which he said: "Any customer can have a car painted any colour that he wants so long as it is black." Though the model was the same, better workmanship, better material and better design were employed from time to time until at last "that model ended, for instance, by using 24 different types of steel."

The contribution of Henry Ford to industrial organisation is really great. His was a mind "dominated by constructive motives, by the desire to invent and to invent in such a way

as to lessen human labour." His system of production received much criticism from investors whose sole aim was money-making. But Ford aimed at true service. He wanted to reduce the cost of production to a minimum. From the beginning he aimed at the elimination of waste. Not an inch of factory—space was to be wasted, not a moment of time, not an ounce of physical strength or mental effort. "He will not have a man obliged even to shift his feet if it can be avoided." It is wasteful for able-bodied men to do a work which can be carried on by disabled men. On inquiry it was found that there were 7,892 different jobs in the factory of which 4,034 did not require full physical capacity. He therefore employed legless, onelegged, armless, one-armed, and even blind men to the different posts keeping up at the same time the quality of the output. "It is wasteful to spend human labour hewing and hauling coal. We all, in the course of our ordinary lives, produce combustible refuse without devoting any particular time or thought to it. He therefore, where refuse is available, builds power plants which are able to consume it—his new Dagenham works are run largely upon the rubbish of London." He found it wasteful to ship cars when parts could be packed more compactly. Ford therefore ships parts and has them assembled whenever needed for sale. "When he started mass-production, it took him 12 hours and 24 minutes to assemble a chassis; but sub-dividing every operation he cut that down to one hour and 33 minutes. . . . . . He never ceases his search for machines which will carry out a process faster or with less human labour. To obtain the incentive for this unceasing, relentless, pursuit of economy, Ford relies on his basic principle of constantly raising wages and lowering prices." He wanted to create prosperity among everybody and he rightly anticipated that as a result he would get increased sales. The Ford rate of wages is now in America, a minimum of six dollars a day occasionally supplemented by rewards for efficient work.

Ford is not a speculator aiming at high profits. "He thinks that work should be so planned as to provide the best possible life for the worker. The great industrial cities he regards as evils." He has spent much in maintaining a large model hospital and also several schools for boys, giving training in skilled crafts. Above all he has given to the world a car and a tractor which have reduced labour for millions. He has also shown the world that a business can be best run by the elimination of the spirit of greed and by a real desire to help mankind.

Thanks to the extraordinary talents of Henry Ford, automobile industry has come to stay. In fact the present age can well be called the age of the Automobile. Its growth has been phenomenal. There has almost been a revolution in the world of transport; for even in the latter part of the 19th century the automobile was almost a luxury. "It was considered merely a freak notion and many wise people explained why it could never be more than a toy." But while in 1897 there were only 90 cars in the United States, by 1906 the "hundred thousand mark was passed", in 1928 the number rose to 21million and today there is a car for every seven. Henry Ford, happily for us, is still alive. He is becoming more and more active. His plans are still growing. Nobody can say what turn he is going to give to the automobile industry in coming years.

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Going into a chemist's shop an Irishman asked for a bottle. After selecting the size that he required, he asked the price. "Well," said the proprietor, "the bottle alone is two pence, but if we put something in it, we won't charge you for the bottle." "Bedad, but that's good of you," said the delighted Pat. „Plaze put in a cork."

THE CHOLA DEMOCRACY.

BY

S. RAJAGOPALAN III U. C.

So much has been said about the Cholas both in the pages of The Indian Antiquary and in Text books that anything more about them from the pen of a student would appear to be superfluous. It has, however, to be admitted that most of these accounts are more descriptive than critical. Enough justice has not been done, it appears to me, to the fundamental contribution of the Cholas to the development of South Indian Polity. The Cholas did not commit the fatal mistake of building from the top which every other imperial dynasty in India was guilty of. The Mauryas, the Rajputs and the Mohammadans built from the roof and it is no wonder that their administrative machinery collapsed before their very eyes. To the Cholas goes the credit of realising the importance of village organisations. They never attempted the impossible task of a federal parliament with representatives from all parts. That was an impossibility in the India of those days on account of the lack of adequte means of communication. The Samiti and the Sabha of the Vedic period and the Powra and Janapadh of the epic period could not in my opinion have been as representative as Mr. K. P. Jayaswal makes us believe. The Cholas did not try the impossible.

The village was the unit of administration. Every villager was entitled to sit in the Assembly provided he was qualified by age and culture. The Cholas insisted that every member of the assembly should have completed his thirty-fifth year and in so doing prevented the rashness of youth spoiling deep deliberations. Poverty was no disqualification. In this age of democracy poverty is still a disqualification and we certainly turn with relief to the high ideals of the Cholas. The Ukkal inscriptions mention that among the several qualifications

one was capacity to teach what one had learnt. If this test is applied to day, many of the so called educated people would fall far below our expectations. Hundreds of years back the Cholas realised the futility of mere book learning. In the Chola scheme of administration no one could monopolise an office. Membership in the Committee was by rotation. The village assembly was subjected to such severe discipline that corruption was almost unthinkable. No transaction was allowed to be settled by a single individual. As every one had a chance of sitting in the Assembly there could not have been the unclean methods of modern election. In short, my aim in this article is to show that wisdom consists not in paying lip-homage to the Cholas but in effectively following their system of administration.

"Every customer of mine pushes my goods," said a commercial traveller proudly. "That's splendid," replied the man to whom he was speaking. "What is your line?" "Perambulators," was the quiet reply.

* * * *

"Do you make any reduction to a person in the same line of business?" asked the customer in the jeweller's shop. "Yes, we do." "Splendid!" said the would-be purchaser. "I am a thief, too, you see."

* * * *

"There's a peculiar smell about this Post Office," said the customer. "Yes," replied the counter-clerk; "it's the dead letters."

QUESTIONS AND ANSWERS

[Questions are invited from students specially on topics of interest and practical value. They would be particularly welcomed if they relate to the application of the principles of Ancient Indian Culture to modern Indian problems as the answers thereto would stimulate inquiry and reflection in the minds of our students who are the citizens of to-morrow. It is unnecessary to add that no answer in these columns should be deemed in any manner authoritative or binding.]

N. Guruswami VI A. (S. H. S.)

(1) Is the statement that our ancient sages travelled many worlds at their mere wish true? If so, is the truth borne out by Science?

Ans. A. R. There are physical worlds like our earth, eg., Venus, Mars. Mercury etc., There are subtle or superphysical worlds like Bhuvar, Svar, Mahar, Jano-Tapo and Satya lokas related to each of the physical planets in our solar system. Narada is usually called a wanderer of the first three of the above seven worlds. It is not possible by any physical means known up to now to travel in our physical bodies to physical planets like Venus, Mars, Mercury, etc., through huge distances in interplanatary space, whose physical conditions may not allow physical life as we know on earth to subsist.

The temperature, pressure and other atmospheric conditions, the gravitational pull, the distribution of land and water, air and vapour vary according to each physical planet so that what may support life as we may know on earth may not exist on another planet.

The superphysical worlds of Bhuvar, Svar, and Mahar lokas are specialised for each physical planet like Earth, Mars, Mercury, Venus etc., while Jano - Tapo - and satya - lokas are common to the whole solar system.

Certain abnormal powers developed by yoga are necessary for one living on earth to separate himself from his physical body and function in the subtle worlds of Bhuvar, Svar and

Moharlokas in special relation to our Earth; if he is able to function in Janoloka which is common to the whole solar system, he can by taking suitable bodies of matter of Svar, Bhuvar and Bhulokas of each planet like Venus, Mars, Mercury etc., function therein. To function in each particular loka, a body formed of the matter of that loka is necessary for the Jiva.

Yoga is a science. But Modern Science has not yet recognised the possibility of 'Yoga' though it will ultimately. It is already on the threshold of recognising the finer forces of our and the next world. Some ancient Indian sages were trained in these powers of yoga. Since Yoga is a Science, those powers can be gained even now, and have been acquired by some.

(2) Ques. S. Ramaswami II U. C.

When a person commits suicide, his spirit is said to live out the period destined for man. Is it true?

Ans. A. R.

Amongst the several bodies gross and subtle which a Jiva incarnating on earth takes are three viz., Annamayakosha (physical body) and Pranamayakosha (its etheric counterpart) both made of gross and subtle physical matter, and Manomayakosha (mind-desire body) composed of the matter of Bhuvar and Svar lokas. When a man commits suicide while yet his desires are strong, and have not been enfeebled by old age or disease which are generally the causes of natural death, those desires still continue in their strength and are even stronger in the subtle desire body separated from its heavy physical vesture. and suffer still further from the handicap of having no physical vechicle through which they can be satisfied.

Normally if life had not been cut off by suicide, the person would have his own allotted space of physical life during which those desires and passions would, naturally have worn themselves out. Therefore in the case of suicide the absence of a physical vehicle like Annamaya and Pranamayakoshas cannot dispense with the need for the natural wearing out of the owner's desires and passions, for a period roughly measured by the years he would have lived on earth but for his suicidal act, during which process he would be in touch with our world, and without being able to go to subtler regions of the Bhuvarloka and Svarloka as in the case of average people dying natural death. Such an existence with unsatisfied cravings and desires and passions, and without a physical vehicle through which they can be satisfied is an extremely unpleasant one. So all great religions condemn suicide which does not improve the lot of the person resorting to it but only makes it worse.

(3) Ques. T. S.

How do you account for the greatness of 'Kamban' as a poet?

Ans. K. Ramanujam IV U. C.

It is not possible to answer such a big question within the limitations set by the Editor. It may however be pointed out that the name of Kamban is an ornament to the Tamil world. He has a claim to be ranked among poets like Kalidasa in India and Milton in England. The ease with which he expresses his ideas, his extra-ordinary flow of style, his original similes and metaphors have won for him the highest place among the Tamil poets. Underlying every one of his works is some great philosophical truth. It is no wonder therefore that every one who is high in knowledge in S. India to day is referred to as Kamban. The greatest service of Kamban to S. India is his

Ramayana. His extraordinary power of composition can be gathered from a verse of his own in his Ramayana which says that he referred to many books during a night and during a day he composed seven hundred verses. Like Kalidasa, Kamban also felt that in trying to reproduce the Ramayana, he 'was carrying coal to New Castle,' because his work cannot be appreciated by the people when they already have the splendid work of the great sage Valmiki. In rendering the Ramayana into Tamil he was actuated more by a sense of devotion rather than a by desire to exhibit his own talents. Praise for the great poet need not be solicited if one goes through his splendid lines in Surpanaka Padalam. In his dignified walking, Rama resembles a young elephant. Sita's walking, says Kamban, makes swans fight shy of their apish imitations. Even Surpanaka who jealously admires the beauty and character of the holy pair exclaims the purport of Milton's famous lines in 'Paradise Lost'

> " Adam the good best man of men since born
> His sons, the fairest of her daughters Eve."

Kamban does not write the whole story of the Ramayana. He leaves out Utthara Kanda 'as if he is unwilling to disturb Rama on his blessed throne.' He was like Kabir Das a great Rama Baktha and it is no wonder he is included among the Alwars and is commonly known as Kambanathalwar.

At a certain municipal function a quarrel on the matter of precedence broke out between two of those present. "What do you sell?" asked one of the parties at length. "Drugs," replied the other. "Go ahead," said the first man; "I follow you. I sell gravestones."

THE LADY BURGLER.

BY

B. S. G. (Sethupathi High School.)

'Here's a letter to you from some lady friend of yours Shall I open it and read it out to you?' asked my wife one day.

'No, You shan't; here, give it to me and mind your own business' I yelled out in anger. 'You must try to curb the inquisitive spirit that's inherent in you, and try not to poke your nose into matters that do not concern you.'

With an emphatic 'take it' she threw the letter at my face and walked away. Surely the address on the envelope bore a femenine hand.

Jani, by which pet name I invariably addressed my wife Janaki, is a woman of noble virtues and high ideals. But unfortunately she is possessed, like others of her sex, of a desire to pry into others' secrets, and that to an undesirable degree. This prying tendency of hers has been often the cause of a quarrel between us. How to curb this undesirable tendency was the problem that engaged my mind for a long time.

On that particular night I lay on my bed seriously thinking how best I could reform my wife. Near midnight I heard stealthy footsteps in the next room—my office chamber. Was it that cat burglar again? The very thought made my heart sink within me. The newspaper reports of the daring burglaries of that man had driven the whole city into a state of nervous excitement. And here he was in my own room to provide some more sensation to the newspaper fans!

Creeping noiselessly to the office room, I tried the door. It was bolted on the inside: My suspicion was now confirmed. Thanks to the newspapers, his methods of action were well-known to every one in the city.

Bolting the door on the outside as well, I leapt out of the house and brought a dozen constables with revolvers and torchlights. They broke open the door and entered into the room crying 'Hands Up'. A lady with a letter in her hand stood there near a lamp, in terror. The contents of a drawer had been thrown pell mell on the floor.

'So you, cat burgar, you're caught at last, aren't you?' asked one of the policemen.

'The woman blinked piteously for sometime. Then she picked up sufficient courage to stammer out.' I'm not the cat burglar. I'm the mistress of this house.'

The policemen turned to me in amazement. I stood hesitating but only for a moment. Then in a steady voice I cried out, 'No, she's not. She's lying.

'Shall we take her to the lock-up then or what?' asked one of them, and my instantaneous reply was, 'Do as you please.'

Three days later, at the police enquiry, I confessed that she was my wife.

'Why then did you deny it before and put us all to this unnecessary trouble?' asked the Sub-Inspector.

Because I did not recognise the woman in the ill-lit office room as my wife. Moreover, in that midnight hour, I naturally expected her to be in peaceful slumber in her own bed room' was my cool reply. Thereupon my wife was discharged, and I too was let off with a warning not to make such contradictory statements in future at a judicial enquiry.

This humiliating experience has certainly wrought an otherwise impossible change in my wife. The three days' lock up has entirely dried up her inquisitive spirit.

SCIENCE CORNER.

BY

V. Sundaresan Esq., B. A., L. T.

Gas Mantle:—The gas mantle is only an ash skeleton composed mainly of the oxides of Thorium and Cerium. Woven of cotton, the mantle is saturated with a solution containing the nitrates of the two rare-metals. When the cotton has been burnt away by the first firing, the oxides of the metals are left as a kind of skeleton. This, heated by non-luminous flame within, glows with an intense light. To get the best results the two oxides must be present in the ratio of 1 part of Ceria to 99 parts of Thoria. A recent estimate places the total world consumption at 300 millions per annum, more than half of which is being exported from Germany.

Gun cotton and Celluloid:—It is curious that Nobel, the munificent donor of the Nobel prize intended for outstanding work in Literature, Physics, Chemistry and also in the cause of Peace, should himself be the discoverer of Dynamite. Nobel found that in Dynamite which is nitro-glycerine imbedded in an inert substance called Kieselguhr, (a sort of earthy matter,) the earthy matter took away from the nitroglycerine a good deal of its explosive force. So Nobel proceeded to invent a new explosive of frightful power by mixing nitro-glycerine and collodine which is gun cotton dissolved in ether. If the gun cotton be treated with camphor to make it non-explosive, the result is **Celluliod,** the common article of commerce.

Nickel:—If a chemical element could protest against being called by an inappropriate name, nickel would certainly have a right to complain. The word 'nickel' originally meant false or worthless, and was given to an ore found with the ores of copper and looking like them and yielding no copper. About

100 years ago, it was found that this false ore contained a new metal and the name nickel has clung to it ever since. It is extra-ordinary that a coin of an ancient eastern King who had reigned about 235 B. C. was found on analysis to have the same composition as the modern nickel coins current in France and United States of America.

Simple Arithmetic:—The weight of one atom of hydrogen is about a million—million of a million—millionth of a gramme and a half. That is to say, if the atoms of hydrogen were made up into bundles of million million and then we took a million million of these bundles, we should have about a gramme and a half of hydrogen. It may be remembered that a gramme is about one four hundred and fifty third of a pound.

The Tree of Saturn:—This is only a chemical phenomenon involving the displacement of lead from a solution of its acetate by copper or brass wires twisted in any form, and no metamorphosis takes place. If half a dozen copper or brass wires twisted in any form (some funny figure) and separated from each other, be kept immersed in a solution of lead acetate (30 grammes to a litre) in a cylindrical glass vessel, they will soon be covered with spangles of scintillating crystals of lead. This will increase day by day giving a fantastic appearance. The figure so formed is called the Tree of Saturn.

To produce Flashes in water without fire:— If a light tin-box containing a mixture of calcium carbide and calcium phosphide be pierced at each end and thrown into a tank the acetylene evolved will be ignited by the inflammable phosphine which it contains, and produce a sudden flash light.

THE OLD BOYS' PAGE

BY

R. A. Narayana Aiyer, M. A., B. L., (Old Boy)

It is proposed to set apart a page in the magazine specially for matters relating to the Old Boys of the Institutions. The Old Boys form a living and vital link of our Educational movement with the outside world; and through the Old Boys, the Institutions draw added life and vigour apart from the public support which they bring.

It is necessary to revive the Madura College Old Boys' Association and fill it with renewed life. We are anxious to compile a complete list of the Old Boys to begin with. Will every Old Boy who reads this paragraph please send "The Editor, Madura College Magazine" a list of the Old Boys he knows with their present addresses.

Every Old Boy should subscribe for the magazine as it is the medium by which he can know the present and future activities of the Madura College, the A. Rangaswami Aiyer High School, and the Sethupathi High School. The subscription is only Rupee one per annum and it is not too much as an Old Boy's offering to his *Alma Mater*.

A Library with a Reading Room for the Old Boys is proposed to be arranged in the College Premises. It is also our idea to have a Tennis Court specially reserved for the Old Boys. Our Old Boys are warmly welcomed to participate in those activities.

The plans for the complete buildings to be constructed in the new site have been proposed by a very competent engineer. At present only the first block of the main building costing about Rs. 70,000/- is built; and the remaining buildings for which provision has been made in the plan including the Hostel, Library, Museum, Theatre, quarters for the staff etc., will be taken up as soon as funds become available. Will it be too much to hope that the Old Boys will raise amongst themselves sufficient funds for completing the main buildings and make a present of the same as their gift to their *Alma Mater*?

NOTES.

Sethupathi High School

School Associations The Associations of the school have had several meetings since the reopening of the institution. The Senior Literary and Debating Society had its inaugural meeting on 30—7—'35 under the distinguished presidency of M. R. Ry. A. Rangaswami Aiyer B. A, B. L., F. T. S. The inaugural address was delivered by Mr. P. Mahadevan, M. A. In the course of his interesting remarks the Principal pointed out the need for developing memory power among the students. He pointed out how both in Ancient India and Ancient Greece memory training was given a prominent place. Even in the early years of this century, he said, special attention was given to this aspect and this stood them in good stead. He then emphasised the need for physical training. The meeting terminated with a vote of thanks proposed by the student secretary Mr. S Kalyanasundaram, of VI Form A.

Among other activities of the Senior Literary and Debating Society mention should be made of the Parliamentary Debate held on Tuesday 3—9—'35. Mr. A. Rangaswami Aiyer acted as 'observer' while Mr. K. S. Srikantan acted as 'speaker'. Mr. M. Kalyanasundaram of VI Form A. moved "that the immediate need of India was strong men and not intellectual cripples." It was opposed by Mr. V. Anantanarayanan of VI C. The observer congratulated the speakers of the evening on the high level of debate maintained by them.

The junior Literary and Debating Society has been equally busy. Prominent among the lectures was the one delivered by M. R. Ry. Rao Sahib R. Narasimha Iyengar on 'Students' Outlook.' The History Association, Physical Science Union and Meenakshi Sanskrit Sabha have had several meetings.

Excursion. The Botany students of the High School proceeded to coimbatore with their lecturer Mr. V. Yegyanarayana

Iyer on Saturday 21—9—'35 and returned on 23—9—'35. They were accommodated at Coimbatore in the Government College. They spent a very enjoyable and useful time in Coimbatore.

A. R, High School:—The Associations are in full swing. The inaugural address of the Bala Bamathi Sanskrit Sabha was delivered by Mr. K. S. Srikantan, on 6-8-'35 under the distinguised presidency of M. R. Ry. A. Rangaswami Aiyer Avl. The subject of the address was 'Sanskrit Literature as a mirror of Indian History'. The lecturer while stressing the importance of the study of sanskrit for its own sake pointed out that the historical value of Sanskrit Literature was immense. In his opinion, Indian Historical researches were bound to be vague so long as the Historian was not a Sanskrit Pandit and the Sanskrit Pandit was not a Historian.

Our Library. The Library is busier than ever. As a result of the introduction of open access system, students have begun to take very keen interest in library work. It is hoped that the authorities will appreciate this response of the students by properly equipping the library with books and furniture.

Excursion:—The Botany Students of the A. R. High School, led by their Botany Lecturer left Madura by special bus to Kodai at the early hours of Tuesday 17th morning on a botanical excursion. The tour lasted for about three and half days during which they visited all the important places and beauty-spots of the Kodai range. The pupils were able to study a good number of botanical specimens, and have collected many rare specimens, one of which is *strobilanthes*, a plant which could be seen in flowers once in 12 years only. The visit to Pillar Rocks was really adventurous. The students passed through steep, dark and uninhabitable caves. The Silver Cascade, Glen falls, Single Tree, Bryant's Garden, Coaker's Walk and the Observatory were some of the important places visited by them. The boating they had in the Kodai Lake, though of short duration, was very pleasant and enjoyable.

HOW THE MOVEMENT GOES

It would be of interest to the readers of this Magazine to know from time to time the progress of our Movement. The College Buildings are rising. The lay out of the college site of about 40 acres for buildings for the College, the Hostel, the Museum, and Theatre, the Residential Quarters, parks, gardens playgrounds, agricultural institute and farm, technical and commercial institutes, Temple, roads, Avenue trees etc., has already been planned; and only the finding of adequate funds is awaited to bring down the scheme from the plane of thought into the world of action. If sound education for their children is recognised by the Public of Madura as a first charge on their resources, as it should be, such funds would be readily forthcoming even in these days of stress and strain when though it may be difficult to secure many large benefactions, their places can be filled up by numerable small donations and subscriptions. After all pounds and rupees are made up of pence and pies. We shall await the result of the labours of the annual organization for the collection of funds for the college during the ensuing Deepavali festivities.

There are some schools in Southern India which are working with aims broadly similar to ours. For example, there is the Besant Memorial school founded at Adyar more than a year ago. The President was present at the Inauguration Ceremony of a Court of Honour consisting of students of the school. These students consisting of boys and girls were elected by the pupils of the school, the President of the Court being a girl. Their main function appears to be to maintain the honour and prestige of their school high and untarnished, and to provide self-sacrificing workers who would come forward to do acts of kindness and service whenever a call is made on them on any occasion. They took pledges of loyalty and devotion to their

Motherland and to the Institution which looks after their upbringing. They promised love and regard to their elders and kindness towards animals and reverence to the memory of the Great Servant of India in whose memory their School has been founded.

On 18th August the President visited an old student of the College Mr. B. S. Ramaswami Aiyar, B. E., Executive Engineer, Chingelput District, in Madras and hopes he would extend his practical sympathy in starting the Technical and vocational side of our educational work. On 20th August, 1935 the President visited Mr. R. Ramji Doss Aiyar, the Zamindar of Kannivadi at his residence in Madras. As a leading Zamindar of Madura District, he is naturally interested in evincing sympathy in the vocational side of our educational work and expressed his willingness to give his help. A practical programme of giving education in agriculture to our students by the opening of an agricultural institute and farm has been sent to him; and we hope to have his help and cooperation instarting and working the same.

Like the Besant Memorial School, the Madanapalle College and High School stand for ideals similar to our own. It is not necessary that all those ideals should be entirely identical. For in little divergences, there is richness. Each should bring its own special contribution to the altar of the Motherland. The President was in Madanapalle on the 24th and 25th August. Dr. and Mrs. Cousins who have dedicated their strength and energies to their work and Mr. Duncan Greenleas, the Headmaster, are working with a singlemindedness of purpose and a tirelessness in raising these institutions to a position of stability, usefulness, and power for good. The President was invited to unfurl their flag of white, blue and green, while our college flag is one of white, blue and yellow, both having in common two distinctive colours—one standing for

strength and purity and the other for devotion. The function was appropriately solemn and inspiring.

On the 23rd August the President visited the Rishi Valley High School, situated at a distance of about 4 miles from Madanapalle whose Principal is Mr. G. V. Subba Rao, a distinguished Educationist. It is a lonely and beautiful valley where new buildings have risen and all other accompaniments for a well equipped modern school, striving to draw forth all the hidden powers of the child which it is the object of true education to help. Rishi Valley School has many unique features associated with it; and the aim is to develop intelligent, well balanced, self reliant, and well equipped sons and daughters of the Motherland. There are boys and girls who are all boarders studying in the School-some of them of tender ages. The staff consists of many self-sacrificing teachers who have dedicated themselves to the noble profession of assisting souls in young bodies, not necessarily young in them to equip them suitably during their preparatory periods before entering the practical world of their Elders, and striving to better that world according to their powers and capacities.

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